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*The much greater Blessedness of GIVING,
than of RECEIVING.*

A
S E R M O N

Preach'd, on *Tuesday June 7. 1709,*
In the PARISH-CHURCH of
Warrington, in Lancashire.

A T

A Meeting of the CLERGY of the
Arch-deaconry of *Chester.*

For the Relief of Poor WIDOWS and
ORPHANS of Deceas'd CLERGY-
MEN, of the said Arch-deaconry.

By the Right Reverend Father in God,
WILLIAM Lord Bishop of CHESTER.

*Publish'd at the Request of the STEWARDS, &c.
of the said MEETING.*

L O N D O N:

Printed for ANNE SPEED, at the *Three Crowns* in
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2 E-R-M-O-N

Handed on Tuesday 17th 1793
The PARISH-CHURCH OF
St. Andrew, in the County of
A Meeting of the Clergy of the
Arch-diocese of London
of Poor with Ours
ORPHANS of Decent Character
MEN, of the said Arch-diocese

By the Right Reverend Father in God
THE BISHOP OF LONDON
with the Right Reverend Father in God
of the said Arch-diocese



L O N D O N
Printed by J. G. ALLEN, at the
Exchange Alley in Old Bailey
At which Place all the Bishops of the said Arch-diocese

A

S E R M O N

Preach'd at

Warrington, in Lancashire, &c.

ACTS XX. 35. *the latter part of the Ver.*

And to remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive.

THESE Words stand in a very remarkable Place: being the last of that most Solemn and Pathetical Charge; which St. Paul gave to the Elders, or, as they are afterwards stil'd, Bishops of the Church of Asia, whom he had call'd together to him, at Milatus, when he was just about to depart from them to Jerusalem, and they were never to see his face more. And, as we have great Reason to believe; that every thing, which he mention'd in this his last Charge, and to Persons of such Eminence in the Church, was of more than ordinary Moment and Importance, so more especially have we to believe thus of the Words of my Text, because with these he concludes, and as it were Crowns, the whole.

Accordingly, in discoursing upon these Words, I shall, after having first enquir'd into the true Meaning of them, and then made good the Assertion laid down in them, shew the Necessity of our Remembering them; or habitually bearing them in our Minds. And; because these Words were deliver'd, by St. Paul, to the Ministers.

of the Gospel, as more particularly and especially concerning them, I shall very briefly put you in mind of the more especial Obligations, that lye upon all such, to remember these Words of our Blessed Saviour.

But, before I proceed, it may be of use just to observe to you, by what way, most probably, St. Paul came to his Knowledge of these Words of our Saviour; which he seems plainly here to mention, not as an *Inference* of his own, drawn from our Saviour's several Discourses, in Commendation of Giving, recorded in Scripture, but as the very express Words of our Lord himself. For that he did not come to the Knowledge of these Words, by the ordinary way of the Relation of others, who had convers'd with our Saviour, and heard these Words from his Mouth, is highly probable: Because we find that there is not the least mention made of these Words, by any of the Four Evangelists; and yet it is hardly to be suppos'd, either that they should all have thus entirely omitted them (especially considering the Remarkableness of the Words themselves) if they had known and remembered any thing of them, or that they should all have been ignorant and forgetful of them, if they had been remembered by any other of our Saviour's Disciples; for these, no doubt, frequently communicated to each other all, that they remember'd, of our Lord's more remarkable Sayings, and consequently such must have been well known and remember'd amongst them. But there is great Reason to believe, that St. Paul came to the Knowledge of these Words of our Saviour, by an extraordinary way, *Viz.* by an immediate Revelation of them, as of several other things, from Heaven, to him. And this indeed gives us a very good account, why our Blessed Lord permitted his Evangelists to leave out these memorable Words of his, in their Gospels, *Viz.* because he design'd to dignify them, with a particular Revelation to St. Paul, and, by so doing, to keep them from passing, as it were in a Crowd, amongst the common Occurrences of his Life, and to give them a much more conspicuous Place, by themselves. And, if so, this ought yet farther to attract our Regard and Obedience to these Words, and to put us upon enquiring, with the utmost Earnestness, into the true meaning of them.

To proceed then; By Giving here we are undoubtedly to understand Giving, in a Religious Sense, to pious or charitable Uses, upon the pure Motives of the Gospel, and according to the Rule and Measures prescrib'd to us, by that and our own Reason. For, besides that this is, in it self, the most commendable way of giving, and consequently the most sure to be recommended, by our Blessed Lord to his Disciples: And that it is likewise the most Blessed way of giving, or attended with most Blessings, and therefore

fore the *propereſt* to illuſtrate to the utmoſt the compariſon here made between *giving* and *receiving*; beſides all this, I ſay, it is plain from the *Context* it ſelf, that *St. Paul* underſtood theſe Words of our Saviour of *this way of giving*. For he there uſeth them, as an Argument to enforce what he had been juſt before exhorting the *Elders* of the Church to, that la-
ver. 35.
bearing they ought to ſupport the weak: That is, that, rather than they ſhould want means of aſſiſting and relieving ſuch among them, as were under *bodily* Straits and Infirmities, they ſhould do, as, he tells them in the Verſe before, he himſelf had done, make their *Hands*, their *bodily Labour*, *miniſter to the neceſſities* of ſuch. And not, as ſome Learned Men expound theſe Words, that they ſhould uſe their utmoſt Diligence to ſupport Men under their *Spiritual* Wants and Infirmities: A Senſe, which will by no means agree, either with what goes before theſe Words or what follows them, whereas the afore-mention'd agrees admirably well with both.

By *Receiving*, as it here ſtands in oppoſition to *this Way of giving*, we muſt neceſſarily underſtand *receiving*, without its relation to *this way of giving*: Or *receiving* upon quite different Aims and Deſigns, than thus to *give* in a *Religious* Senſe. For, otherwiſe, the oppoſition, between *giving* and *receiving*, cannot be kept up: Becauſe, *receiving* in order thus to *give*, muſt, by way of Anticipation, partake of the *Bleſſedneſs* of thus *giving*, and be, in this reſpect, pretty much one and the ſame thing with it:

Laſtly, by its being *more Bleſſed* thus to *give*, than thus to *receive*, I am willing to underſtand *all*, that the Word *Bleſſed*, in its utmoſt Latitude, can import. As, that this is more for our *Profit*, more for our *Honour*, and more for our *Pleaſure*; that is, in other Words, that this is, upon all accounts, more *Bleſſed*, or *Happy*: There being no Happineſs, which Men propoſe to themſelves, but what will fall under one or other of the foregoing Heads.

In order therefore to make good the *Aſſertion* of our Saviour, in the Words of my Text, as I have now explain'd them to you, I have nothing more to do, than to prove theſe Three things,

First, that it is more for our *Profit*, thus to *give*, than thus to *receive*.

Secondly, that it is more for our *Honour*, and

Laſtly, more for our *Pleaſure*.

First, that it is more for our *Profit* thus to *give*, than thus to *receive*. And this, I fear, will at first hearing, appear to be a very strange *Paradox* to some Men: Such Men, I mean, as confine their Notion of *Profit* to this World only, and even here restrain it chiefly to getting of Money, and increasing their Estates (as if there were nothing of *real Value* and Advantage, in *this World*, comparable to *Riches*, and nothing at all of *Profit* to be expected in the other) such, as take *all* giving to be a lessening of their Store, and look upon as *lost*, whatever they cannot see the *immediate* Produce and Interest of. But surely even *these Men* would soon be of another mind, if they would but give themselves time seriously to consider,

1. That, even as to *Riches*, *Giving* is a more likely way, to secure to us and our Posterity a *lasting Estate*, and such an one as we may take *true Pleasure* in the Enjoyment of, than *Receiving*.

2. That there are several Advantages, even in *this World*, incomparably beyond *Riches*, which *Giving* will procure for us, but which, on the contrary, *Receiving* cannot, but will rather hinder us of.

Lastly, That *Giving* will entitle us to those glorious Rewards in *another Life*, in comparison of which the greatest *Profit* in *this Life* is of no Value: And that *Receiving* will, not only prevent our gaining any Title to these, but moreover be a certain occasion of our everlasting Condemnation.

1. That, even as to *Riches*, *Giving* is a more likely way, to secure to us and our Posterity a *lasting Estate*, and such an one as we may take *true Pleasure* in the Enjoyment of, than *Receiving*. I say, a *lasting Estate*, and such an one as we may take *true Pleasure* in the Enjoyment of. Because *this*, tho' perhaps it may not be the greatest, yet will certainly be the most valuable, Estate: And what it wants in Bulk, it will abundantly over-pay in *Security* and *Enjoyment*. Not, but that *giving* is a very likely way to raise Estates even of the greatest Size, by procuring for us the *Love*, *Prayers*, and *Assistance* of Men, and which is infinitely more, the *Favour* and *Blessing* of God, which are the surest means, both *natural* and *supernatural*, of making *Rich*. And accordingly we very often find, in fact, that, as the Scripture promiseth it shall be, the liberal Soul is made fat, and he that watereth Prov. 11. 25. is watered also himself, and receiveth, for his giving, an hundred-fold, even in this present Life.

But, supposing that this may not always be the Case, but that, by continual receiving, scraping and amassing Riches together, and never or very rarely giving, an uncharitable Man may possibly, arrive at a much greater Estate, than his charitable Neighbour.

Yet

Yet, what sort of an Estate will this be? How soon will it, in all likelihood, make to it self *Wings and fly away*? How surely will it be expos'd to the *Curses of the Poor*, to the *Malice of the Envious*, to the *Injuries of the Violent*, to the *Disgrace of the Crafty*, to the *Hazards and Uncertainties of Publick Comotions and Revolutions*, and, which is more than all these put together, to the *Blasphemy of God's Displeasure*, which very often, as it is elegantly expressed in the Book of Job, like a storm hurleth such rich Men out of their Places; and so ordereth it, that, tho' they heap up silver as the dust, and prepare raiment as the clay; yet, when they have prepar'd it, the just shall put it on, and the innocent shall divide the silver: Inasmuch, that the Children of such rich Men very often have not enough left them, to satisfy themselves with Bread? And no wonder: Since both God and Man hate the unmerciful Person, and therefore all manner of Evils must be very likely to befall such an one. And accordingly we find them all threaten'd in Scripture, where the Psalmist prophesyeth, concerning the Man that remembreth not to shew mercy, that his children shall be continually vagabonds and beg, that they shall seek their bread also out of desolate places: That the extortioner shall catch all that he hath, and the stranger shall spoil his Labour: That there shall be none to extend mercy unto him, neither any to favour his fatherless children: But, because he delighted not in blessing, it shall be far from him: Because he loved cursing, it shall come unto him, even into his Bowels like water, and like oyl into his bones: It shall be unto him as the garment, which covereth him, and for a girdle, wherewith he is girded continually.

Farther, allowing that the uncharitable Man's Estate may possibly be continued to him; yet, what Pleasure is he like to have, in the Enjoyment of it? It will be great odds, but that his continual Habit of receiving, and his Thirst of receiving still more, which will naturally increase as that does, and his unwillingness to give to the Poor, will, in time, make him unwilling to give, either to his Friends, nay or, it may be, even to himself, (for this we have often seen) the common Necessaries, Conveniencies and Comforts of Living: And, if so, what good will his Estate do him? To be sure, the very same Principle, which makes him unwilling to give away any part of his Money, will make him as unwilling to lose any part of it likewise, and consequently very unfit to bear the common Accidents and Misfortunes, that must ever attend Estates in this Life. And then, his Stinginess and Self-love must necessarily very much narrow and contract his Enjoyments, by hindring him of all those inconceivable Pleasures, which spring up in our Minds, from the Thoughts of having done good to others. Besides, it will be very much, if such a Man's continual Greediness of Receiving has not sometimes put him upon ill ways of getting, and his Unwillingness to give to the Poor made

him keep back their just Wages, and even grind the face of them. And, if so, Good God! how will the Thoughts of his Injustice and Uncharitableness, every now and then, haunt and perplex him? How sadly will these embitter all his sweetest Enjoyments? How fearful will they make him, upon every little Publick Tumult and Disturbance, lest the Poor should rise, and demand and seize their own, in this World. But, above all, with what dismal Horrors will they fill him of a most dreadful After-reck'ning in the next? So that, in truth, the uncharitable Man can only properly be said to possess his Estate, but, by no means, in no manner of Propriety of Speech, to enjoy it: The Solitude, Anxiety and Fear both for the Present and Future, which continually accompany it, quite eat out all the Enjoyment of it.

But oh! how vastly different, in all these respects, is the Case of the charitable Man, from that of the uncharitable? How securely doth he possess, how freely and perfectly doth he enjoy that Estate, be it more or less, with which God has bless'd him? How doth the Love of all Mankind, on the one hand, and the Providence of an Almighty God, on the other, guard and defend it, even in the most perilous Times, from Rapine and Violence, from Fraud and Subtilty, from all Manner of outward Accidents and Calamities, and transmit it safe, through his Time, down to his Children, and his Children's Children, unto many Generations? And with what pleasing Satisfaction doth this good Man look upon whatever he possesseth, under this infallible Security?

And then, how doth his Willingness to give away some part of his Estate, to the Poor, make him free to use the rest of it, to the true Benefit and Comfort of himself and his Friends? How indifferent will his Habit of giving make him, to the things of this World, and consequently how fit to bear any Losses or Disappointments in them? How will it enlarge his Enjoyments, by letting him in to be a Partaker of all those Pleasures, which his poor Brethren feel, from his Bounty? How far will it set him out of the Reach of Temptation, to Covetousness, Injustice, Oppression, and such fretting and uneasy Vices? And, above all, how will it fill his Soul, with the blessed Hopes of having pleas'd God, and his Saviour, and a certain Expectation of a most transcendent Reward in Heaven, for having so done?

And who then can doubt, whether a small thing that the merciful Man hath, be not better than great Riches of the unmerciful? possess'd with much greater Security, and enjoy'd with truer, and infinitely greater, Pleasure. So just is the Wise Man's Observation, Prov. 13. 7. *There is that maketh himself Rich, yet hath nothing: There is that maketh himself Poor, yet hath great Riches.* But

1. There are several Advantages, even in this World, incomparably beyond Riches, which giving will procure for us, but

which, on the contrary, *receiving* cannot, but will rather hinder us of. Such are, the general Esteem and Love of Mankind, an Indifferency towards the things of *this* Life, Contentedness and Self-complacency in our *Worldly* Condition, Freedom from Temptation to the most odious and dangerous Sins, Cheerfulness of Spirit, a Readiness to leave this present World, and unspeakable Joy and Satisfaction in the Hopes of a better. All which I shall content my self with having barely mention'd, because I so lately had an occasion to take some notice of them, under my foregoing Head. And then, which is more than all,

Lastly, *Giving* will entitle us to those glorious Rewards in another Life, in comparison of which the greatest Profit in *this* Life is of no Value; and *Receiving* will, not only prevent our gaining any Title to these, but moreover be a certain occasion of our Everlasting Condemnation. *Giving* is the way, which our Blessed Lord himself hath taught us, of making to Luke 16. 9, our selves Friends of the Mammon of unrighteousness, that so, when we fail, they may receive us into everlasting habitations: A sure way, to lay up for our selves a good foundation, against the time to come, that we may attain eternal life; even that Eternal Life and Glory, which have been brought to Light by the Gospel, and with which all the things in *this* World, put together, are not worthy to be compared. 1 Tim. 6. 19.

But, on the contrary *Receiving*, without *Giving*, is a sure way, to have all our good things in *this* Life, Luke 16. 25 to be shut out for ever from the Kingdom of Heaven; and, which is yet infinitely worse, to James 2. 13. have Judgment without Mercy, in the next Life.

And may we not then fairly ask the Uncharitable Man our Blessed Lord's Question, *What shall it profit a man, if he shall gain the whole world, and lose his own soul, Matth. 16. or what shall a man give in exchange for his soul? Were 26.* there no other Difference, between the Profit of *Giving* and the Profit of *Receiving*, but this, this alone were abundantly enough to decide the Case, in favour of *Giving*. For alas! what Profit shall we compare to the Profit, of an exceeding and eternal weight of glory? And, as it is plainly more for our Profit, thus to give than thus to receive, so

Secondly, Is it much more for our Honour. For *Receiving* is an Argument of Emptiness and Want, *Giving*, on the contrary, of Fulness and Abundance: *Receiving* of a Craving and Unsatisfy'd Mind, *Giving* of a Mind not only Full, but even Running over, with Contentment and Satisfaction: *Receiving* of a stingy Self-love, justly abhor'd and despis'd by every body, *Giving* of an Heroical Love of all Mankind, as justly esteem'd and admir'd by all. For *Receiving* we

we are oblig'd to others, by *Giving* we oblige others to us: And, to say all at once, by *Giving* we become *Gods* to our Brethren, by *Receiving* we acknowledge *them* for *Gods* to us. For certainly, since the Holy Spirit is sometimes pleas'd to give the *Appellation* of *God* to Men, in Scripture, it can no where be more properly apply'd than to the *Charitable Man*: since in nothing can we better imitate, and become more truly *like to God*, than in our *Charity*; God, I say, who is continually *Giving*, giving even all things, richly to enjoy: but is utterly incapable of *Receiving* any the least thing.

So far are those, who are continually *Receiving*, from being *like to God*, the Supreme Pattern of all *Glory* and *Perfection*, that they can be *liken'd* to nothing, but the Two great *Reproaches* of our Nature, *Hell* and the *Grave*, which are never *satisfy'd*, but are continually crying out, *Give, Give.*

And accordingly we find in *fact*, that nothing has lifted up the Characters of Men so high, and preserv'd them so long, in the World, as this of being *Liberal* and *Beneficent* to others. For *this*, they have been the *Darlings* of Mankind, all the time they have liv'd, and through an Excess of Honour and Respect, even *ador'd* by them, after their *Deaths*. For *this*, as the Psalmist speaks, their *horn* has been *exalted with honour*, and they *themselves* have been *had in everlasting remembrance*; while, in the mean time, the Rich *Uncharitable Man* has made a very hard Shift, and that too purely by the *Dread* of his Riches, to keep up a *Tolerable Out-side Shew of Esteem and Respect*, in his *Life-time*, and, at his *Death*, his *Memorial* has *perish'd with him*: Or, which is yet worse, has only *surviv'd* him, to become the *Scorn* and *Obloquy* of Men, and a continual Brand of *Reproach* and *Infamy* to his *Posterity*.

Lastly, The *Pleasure* of *Giving* doth every whit as much surpass the *Pleasure* of *Receiving*, as do the *Honour* and the *Profit* of it. For alas! what is the utmost *Pleasure*, that a Man, who is continually *Receiving*, and never or very rarely *Giving*, can propose to himself, by so doing? Is it to *satisfy* his *Reason*? Oh! no: that knows nothing more *just* and *equitable*, than that we should *give* to our *Poor Brethren*, as we should wish *they* would *give* to *us*, if we were under their *Straits* and *Exigencies*. Is it to *gratify* our *Natural Affections*? By no means: It is, on the quite contrary, to *trouble* our own *flesh*, whereas the *merciful man* doth good to his own *soul*; inasmuch, that even the *Heathen* Moralists could tell us, that it is *sweeter* to do good, than to receive it. Is it to *heap up* a prodigious *Estate*, for our selves and our *Posterity*? Why, even this, I have shewn you, *Giving* will do, in a much better and more *effectual* manner. Is it to *attract*, or rather *force*, *Respect* and

and Honour from Men? Why these, you have seen, will of their own accord, naturally follow Giving. Is it to bid their Souls, *Take their ease, eat, drink, and be merry?* Acts ii. 45. Oh! who ever ate their bread, with such gladness 46. and singleness of heart, as the first Christians, when they had just sold their possessions and goods, and parted them to all men, as they had need? Is it to secure themselves against Want, and such other outward Accidents and Calamities? Sure here, the best Security, the Love, Prayers, and Assistance of Men, and the Divine Favour and Protection, are always on the Charitable Man's side. Lastly, Is it, which I fear is too often the Case, to give themselves the utmost Scope, for humouring and indulging themselves in all manner of Sensual Enjoyments? Why, supposing that it could do this, yet what is there in all this (mingled and im-bitter'd, as it must be, with the Fears of Death, Judgment and Hell) comparable to the Satisfaction of pleasing God, and being secure in his Favour, and fearless of Death, Judgment and Hell, and Heirs through Hope, of God's everlasting Kingdom?

And thus, I trust, I have said abundantly enough, to make good the Truth of our Saviour's Assertion in my Text, that it is *more Blessed*, more happy upon all Accounts, to be habitually Giving, towards Works of Piety and Charity, than to be continually Receiving, scraping and amassing up Riches together, and never or very rarely thus Giving. Permit me now, in few Words to represent to you

Lastly, The Necessity of our Remembering, or habitually bearing in mind, these Words of our Saviour, and I have done. Now this will appear, upon these Two Accounts.

First, Upon account of the very great Importance of the Words themselves, and

Secondly, Upon account of our more than ordinary Proneness to forget such Words, as these.

First, Upon account of the very great Importance of the Words themselves: Which contain in them an implicit Precept, and most powerful Motive, from the Mouth of our Lord himself, to one of the Chief and most Valuable, Duties of the whole Christian Religion. For, that Giving of Alms is so can be doubted by no one, who considers, how great a Stress the Scriptures constantly lay upon this Duty, and what, more than ordinary Promises are there made to it. We are there told, that this is one
 Dan. 4. 27.
 Prov. 16. 6.
 Luke 11. 41.
 sure way of breaking off our Sins, purging our Iniquity, and making all things clean to us: That, without this, the Love of God cannot dwell in us, we can-

1-Joh. 3. 17. cannot be *his Children*, and true Disciples of our
 Joh. 13. 35. Blessed Master: That *this is a Sacrifice*, with which
 Ephes. 5. 2. God is at all times well pleas'd. An Odor of a sweet
 Phil. 4. 18. smell, a Sacrifice acceptable well-pleasing to God; that,
 Acts 10. 4. without this, nothing will profit us, but that *this*
 Jam. 1. 18. will be our sure memorial before God, make him
 Mat. 25. mindful of us, and incline him to do us good.
 And, above all, that it will be one of the most in-
 fallible Proofs, of our having a true Christian Faith, in *this Life*,
 and the great Test, upon which our everlasting Doom will turn,
 in the next. And innumerable almost are the Promises, of all
 manner of Blessings, Spiritual and Temporal, made to the right
 Performance of *this Duty*, in Scripture: As you have already seen
 in part, and, as it were very easy more fully to shew you, were
 not the thing it self too plain, to need any farther Proof. And,
 can we then possibly be too careful, habitually to bear in mind
 these important Words of our Saviour, directing us to a Duty of
 such vast Moment and Consequence to us, and exhorting and encour-
 aging us to this Duty, by an Offer of the most inestimable Benefits
 and Rewards, sure to attend it?

Secondly, There is another Reason. why we should be more
 especially careful to remember these Words of our Lord, and that
 is, our more than ordinary Proneness to forget such Words as these.
 Such is the Worldly-mindedness of most Men, such their immoderate
 Love of Riches, that their Minds are generally too much taken
 up with the Thoughts of Receiving, and have very little, if any,
 room left, to think of Giving. And, however they may make
 a shift with such Duties of Religion, as cost them little or nothing;
 yet, when this Expensive Duty of Alms-giving is press'd home
 upon them, they are sure presently, like the Rich man in the Go-
 spel, to grow uneasy and sorrowful, and to get out of the way of
 Arguments to such a disrelishing Duty, as fast as ever they can.
 But certainly this is, by no means, agreeable to that common
 Prudence, which they are careful enough to manifest, in their
 worldly Concerns. If any thing, of more than ordinary mo-
 ment, with relation to these, be in the least danger of being for-
 gotten by them, they think they can never make Memoranda en-
 ough of it, never take too many ways, to secure their Remem-
 brance of it. And oh! why are they not much more careful to act
 thus, in the Case before us, where they are abundantly more
 subject to Forgetfulness, and yet, where their Obligations to remem-
 ber, and the Consequences of their Remembering or not Remembering,
 are of infinitely greater Force and Moment, than they can be in
 any worldly Case whatsoever.

And there is one, and but one, sure way of keeping these Words
 of our Blessed Saviour constantly in our Remembrance,
 that is, constantly accustoming our selves to do the
 thing

thing which these Words command and exhort us to. If we could but once persuade our selves, to be very frequent and liberal in the Distribution of our *Alms*, we should not then be afraid to look this Saying of our Blessed Lord's in the face (as, I fear, we too often now are) but, on the contrary, we should continually be delighting to contemplate the Blessings, which it offers to us. If we could but once persevere in well-doing long enough, to experience the Truth of this our Lord's Assertion within our selves, the Feeling, which we should then have of the Truth of it, would hardly ever suffer it to be out of our Minds. And there is not, you know my Brethren, there is not, near so much Difficulty, in learning to be willing to part with our Money, for Works of Piety and Charity, as we are at first apt to imagine there is. Let us but break in a little upon our Love of Earthly things, and by degrees, draw off our Affections from them, by contrary Practices to those, which we have been formerly accusom'd to, and, we shall soon find, a Disposition to Give will insensibly grow upon us, and we shall, in a very little time, more easily and cheerfully part with a Pound, than, in the beginning, we did with a Penny. And, when once we have advanc'd so far, in the way of Giving, as to have worn off our Aversion and Unwillingness to it, the very next Step will be, to take Contentment and Pleasure in it; and whoever can happily arrive at this Height, to take Pleasure in Giving, will be secure against Forgetting to Give afterwards, if it were only for the Pleasure's sake. For sure there are very few Pleasures, on this side Heaven, comparable to the Pleasure of Doing good to our Brethren, and paying an acceptable piece of Worship and Service to God and our Blessed Saviour, at the same time.

To you then, my Brethren, who have been long accusom'd thus to give, I shall need to say very little. Let the Pleasure which you have so often felt in Giving, plead for me, and provoke you, much more effectually than I can, as you desire to reap plentifully, still more and more abundantly of this Pleasure, to sow accordingly.

And let me only just put you in mind, as I promis'd, of the more Especial Obligations, that lye upon Us of the Ministry, to Remember these Words of our Blessed Saviour, so as to act according to them. To the end that, by so doing, we may become Examples to our Flocks, in this most excellent, and in God's Sight most acceptable, Grace of Charity: That, hereby, we may convince our People, that we are not Men of this World, immoderate Lovers of the Things of it: That, by doing them good, in this, as well as in all other ways, we may gain their Esteem, and Affection, and, with these, the most Happy Opportunities of rendering our Ministry effectual amongst them: And, above all, that hereby,

hereby, we may every day *wean* our selves more and more from the *Things* of this World, grow more and more *Spiritually* and *Heavenly-minded*; and so both *live* and *die*, most *conveniently* to our selves; and most *exemplarily* to others.

And oh! when will *these Words* of our Blessed Saviour shew the *Power*, which they have over us; if not now, when so *inviting* a Call to *Give*, as we have before us, offers it self, in order to prove the *Power* of them? To *whom* shall we ever be willing to *Give*, if not to *those*, who are, in the strictest sense, *of the household of faith*. To *whom*, if not to *those*, who are in so near a manner related to us, and *Members*, as it were, of the same *Family* with us. How much is it for our own Honour, and, which is yet infinitely more, for the Honour of God and Religion, that the *Children* of our Deceas'd Brethren of the *Clergy*, should not be expos'd to the many and great Temptations, arising from Extreme Poverty and Want, to become *Profligate*, *Dissolute* and *Scandalous*? How will our Care of *these*, and of the Unhappy Widows of Poor Clergymen, both be agreeable to the good Example, which some of our Foreign Protestant Neighbours have set us, in *this* behalf, and likewise fully answer some of the greatest *Inconveniences*, alledg'd by the *Romanists*, against the *Marrying* of our Clergy? How likely are many of *these Children*, by the Assistance of our Charity, continuing and improving that good Education, which they had been enter'd into, and for some time, it may be, *train'd up* in, by their *Fathers*, to become *Useful* and *Eminent Men* in the World, an Honour to our Charity, and most unspeakable Comfort to our selves? What a pity is it, that the good Seed, sown in them, should be quite lost, for want of a *Charitable Hand* to cultivate it? What Blessed Effects do we already see, from those Charities, which have been *this way* bestow'd, and what great Reason do these give us, to hope for still much more Blessed ones, from the Increase and Improvement of *these Charities*?

Let us therefore, my Brethren, with the utmost *Cheerfulness* and *Liberality*, go on to encourage this truly Noble Charity, now before us. Let Her Majesty's Royal Bounty, to our Poor Brethren of the Clergy, provoke us to shew our Love and Good Works, to them and theirs. And, as we of *this Diocese* have been very Happy, in following early that Good Example, which the Corporation at London set us, for the Beginning of this Charity, towards Clergymen's Orphans and Widows, so let us happily persevere to follow them, as far as ever we are able, in all their Improvements of it likewise.

To the Honour of God, the Advancement of True Religion, the Support and Comfort of many, once Happy and Flourishing, now most Afflicted, Families, and our own exceeding and Eternal Reward, in the last and great Day of Accounts.

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